September 15
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works!" BOOK OF MORMON, 3 NEPHI 29: 5.

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COOPERATE—BUILD YE THE KINGDOM OF GOD!*

ELDER DAVID A. SMITH,
OF THE PRESIDING BISHOPRIC

EARLY Sunday morning, two weeks ago, I stood in the grove where Joseph Smith first saw the Father and the Son. I recalled my first visit to that place. Then I was filled with the spirit of happiness, peace and love. At that time I thought it was perhaps because I had pictured in my mind the beginning of that farm when my great-grandfather and his boys, one of them my grandfather, were clearing the land and building their house, using the crude methods of the year 1820. Since my first visit I have been there with members of the Church, and they have expressed the same feeling I had then, which feeling has possessed me on each visit to that place. I have been there with those not of our faith, and they have mentioned an unusual feeling of peace. Last summer a group of Protestant ministers visited the grove, and on leaving one of them said, speaking of Joseph Smith: "He certainly chose an ideal setting for his vision, if such a thing could be." Another answered: "Yes, there is certainly a peaceful influence here. One could almost imagine such a thing to be possible."

I thank my Heavenly Father that in my soul I believe in the testimony of Joseph Smith. I would like to dwell upon that thought if time would permit, but I am limited and have another thought I wish to leave with you, God being my helper, and I sincerely pray that He will bless me that I may give advice that will have His approval.

*Address delivered at the closing session of the Ninety-seventh Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 6th, 1927.

I am a son of the soil. I love the farm. I love to dig and plow and plant. I continued in that occupation until called from it by the Church into the position I now occupy. Where in any line of work or endeavour may we find such an opportunity to commune with the living God? Let me call your attention to the fact that from the very beginning there has been a relationship between God, man and the soil, making man dependent upon the soil for his very existence, and upon God for peace and happiness.

LANDS OF PROMISE

When God placed man on the earth, He planted a garden eastward in Eden and placed man in it. Through transgression man was driven from that garden and was compelled to eat his bread by the sweat of his brow. Father Abraham was led to a land of promise, and Israel, the chosen people, established in that land of plenty. Through transgression they were taken into bondage, and finally because of their sufferings and pleadings God took mercy upon them and led them out of bondage, through Moses, unto a promised land, which He said had been prepared for them—a promised land for His chosen people. But, when they chose to rely upon the words of men rather than the promises of God, they were required to wander in the wilderness forty years. With the exception of two, all those over twenty years of age were deprived of enjoying the blessings faith would have brought them.

We find in the history of this continent that when the word came to Lehi to preach to the people at Jerusalem and warn them of the destruction of that city, they believed him not, and he was driven from their midst. Nephi, through his faith, was promised by the Lord that they should be led to a land of promise, a choice land, yea, a land choice above all other lands. And in this day a promise has been given to this people that they should be led to a promised land, a land that should be their inheritance forever, provided they were faithful in keeping the Lord's commandments, and showed by their works that they were worthy to continue in that inheritance.

MISSIONARIES MAINTAINED BY WEALTH FROM THE SOIL

The other day we had a statement made to us, giving figures showing the amount it has cost to keep missionaries in the field. I wonder how many have stopped to realize that most of this vast amount of money has been taken from the soil. God has given it to us, for He has given us a choice land, "a land which is choice above all other lands," for where in all the world can you find a land more productive than that which has been given to us? I sometimes wonder if we fully appreciate this blessing which has come to us. I stood the other day and looked at those great trees around the home erected by Joseph Smith, Sen., and his sons before 1820, on that farm where the Father and the Son

appeared to the boy, Joseph, and where the Angel Moroni appeared on several occasions. They stand there to-day as ornaments, as a comfort, for they bring shade and peace around that home, giving the impression that the builders had looked to the future. I wonder how many of us are looking to the future? How many of us are planting trees around our homes; are beautifying our homes? Are we farming, looking into the future, or just farming, impoverishing the soil, feeling that our inheritance is only temporary?

COOPERATION IS ESSENTIAL

There is in the world to-day a spirit of strife and selfishness and contention, and I am wondering if we are permitting this spirit to come into our midst? We should be living for the future and the hereafter. As a people we believe in cooperation, not that supposed cooperation that breeds hatred, strife, contention and ill-will, but that cooperation, that brotherly love and good-will, which leads men to reach the outstretched hand to those in need, to those who suffer, to those who hunger, to those who are ill. That is the proper cooperation, and we as Latter-day Saints believe in it and are expected to practise it. As I travel through the land, these thoughts come to my mind. We are establishing in some districts dairy industries, creameries or cheese factories. Are we producing in abundance in order that we might have funds to continue our missionary work, or, are we contending with one another? Are we feeling that the other fellow is getting more gain out of our product than he is entitled to? Are we leaving it for a few to carry the burden, increasing the overhead, or have we stopped to consider that the more we produce, the more we get, the more the manufacturer gets, the more the community gets? It is through cooperation and through producing in abundance that we are blessed, and not through individual effort, which often breeds a spirit of contention and strife. In many of our sections we have been blessed with canning factories and packing plants in which the products of our farms may be put into a condition to find market elsewhere. They are a blessing to us, and also a curse, for I am afraid many who have garden plots are depending upon the can for their food, forgetting the home garden. Many fail to plant in the spring that they may harvest during the summer to provide their families and those depending upon them with good wholesome food, fresh from the soil.

FORGET SELF—WORK FOR THE COMMON WELFARE

Let us support the canning factories; let us produce that they may prosper, for when they prosper we are bound to prosper; but let us not forget that there is a means of prospering in our own household and through the opportunities God has given

unto us. We find the spirit of contention, not with the majority, but with the few, and unfortunately sometimes we let the disturbing element be the dominating factor. Let us cooperate in our labours, and keep in mind the community interests. We have sugar factories which have been a greater blessing to the farmers of this community than anything else that has come among us. All of these industries come to us to take the products of the farm and turn them into cash, and return that cash to us from an outside source, to provide means for our welfare and for the beautifying of our homes, and to aid in the preaching of the Gospel. All these are for our benefit and blessing, provided we acknowledge the hand of God and cooperate and work for the good of the community and forget our selfish interests. Selfishness has no place in this Church. We as individuals must, if we hope to succeed, if we hope to prosper, if we hope to have the blessings of God continue with us, look to the welfare of our brethren.

PREACH THE GOSPEL BY LIVING IT

When the Pioneers came here they could see nothing but wilderness, but that wonderful man, President Brigham Young, with prophetic vision, saw into the future, viewed the choice valleys and their possibilities, saw where water could be stored in the mountains until required and used as needed. God has provided for us abundantly, and now we have discovered that He has provided something else for us, for we have the wonders of the world at our very door. People are coming in great numbers to rest in our scenic playgrounds. Their impressions of us will be formed through the appearance of our premises and by personal contact with us. Are we prepared to receive them? Are our homes and surroundings inviting and attractive? Are our lives such that when they come into our midst they can see our good works and go away with a feeling of praise and goodwill toward us as a people? My brethren and sisters, what a wonderful opportunity has been given to us! What a wonderfully blessed people we are in having been gathered together in the valleys of the mountains, with all these wonders about us, and preserved and protected to this day! And now God is opening the way through which we may preach the Gospel to those who are in darkness without expending our means for that purpose, just by living as He would have us live, by precept and example, and by the appearance of our homes and our farms. Let us realize that God has blessed us abundantly. Let us turn to Him in faith. Let us cooperate with one another that His kingdom may be built up in the earth and His people blessed as He has promised they would be blessed in the latter days.

Let me call your attention to two passages of scripture:

Verily I say unto you who have assembled yourselves together that

you may learn my will concerning the redemption of mine afflicted people—

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them.—Doctrine and Covenants 105: 1-3.

Prepare thy work without, and make it fit for thyself in the field . . .

I went by the field of the slothful, and by the vineyard of the man void of understanding;

And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, and considered it well: I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth; and thy want as an armed man.—Proverbs 24: 27, 30-34.

God grant that we may receive and appreciate His blessings, I pray, in the name of Jesus Christ. Amen.

TESTIMONIES BY OBEDIENCE TO GOSPEL LAW*

ELDER JOHN M. KNIGHT

PRESIDENT OF THE WESTERN STATES MISSION

WORDS fail me, my brethren and sisters, adequately to express my feelings in attending this conference. I have been thrilled by the testimonies which have been borne in my hearing by the Presiding Authorities of the Church.

I am very grateful for the privilege given unto me to render service in the mission field. That service has brought into my life a joy that is more than pleasure, a joy that is greater than happiness. It is a privilege to attend the sessions of conference held here semi-annually, and to partake of the spirit of these gatherings, to worship with you before the Lord. "Man," says one great philosopher, "is incurably religious. The desire to worship is inherent, inborn."

We read frequently in the public Press that there are some fifty million people in the United States identified with the various churches in the country, and, that there are between fifty and sixty million people who are not identified or affiliated with any church organization. There is, however, a tremendous

*Address delivered at the fifth session of the Ninety-seventh Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1927.

amount of personal religion in the world. I find in my association with people who are not identified with any of these organizations that they are deeply religious, many of them, that they think for themselves; and it is from this class that the majority of our converts in the Western States Mission comes.

OUR MESSAGE TO THE WORLD

I asked a prominent clergyman in the State of Colorado, a short time ago, what his greatest problems were. He answered me that the three great characteristics of present-day church life are: intense triviality, the uncertainty of position, and complacency, national, civic and religious. Said he: "We have sociability instead of sacraments, statistics instead of salvation." I assured him that we were not so situated, and stressed the fact that we were not uncertain with regard to our position on fundamental doctrines of the Church. The burden of our message to the world is that God has spoken and that He has delivered His word and restored His Gospel anew to the children of earth. We are reiterating the promise that has come down through the ages from the Master's lips, that if men will serve Him and keep His commandments and yield obedience to the saving ordinances of the Gospel they shall know of the doctrine, whether it is of God, or whether we speak of ourselves.

I asked a lady a few months ago why she was not identified with any of the churches of the world, and she replied: "Because in my investigation of the various systems of religion I have discovered so many theological contradictions." We invited her to make a thorough investigation of the claims made by the Latter-day Saints, and assured her that she would find no theological contradictions, but, on the contrary, she would discover that the Church is built upon a solid foundation, that it is built upon Jesus Christ our Lord and upon the foundation of apostles and prophets, the Saviour of the world being the chief corner-stone, and that she would find peace to her soul if she would obey the commandments of God and the fundamental doctrines that are taught by the Church. She has later assured me, having come into the Church, that she has had greater joy in the few months she has been identified with the Church of Jesus Christ of Latter-day Saints than in all her experience until joining the Church.

THE HOLY GHOST BEARS WITNESS OF THE CHRIST

There is only one way that we may be satisfied of the truth, and that is through the power of the Holy Ghost, which is promised to every individual who obeys the Gospel of the Master. The clergyman to whom I have referred made this statement: "Christ is the supreme issue confronting the world at the present

time." Our declaration to the world is that they may know the Christ if they obey His Gospel. Through the power of the Holy Ghost they may be assured of His reality and of the efficacy of His atonement in redeeming the world. He declared to His disciples that all power was given Him in heaven and in earth, and instructed them to go out and preach the Gospel of repentance, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, teaching people to observe all things whatsoever He had commanded them. He had said to His disciples that no man knoweth the Son save the Father. Neither knoweth any man the Father save the Son, and him to whom the Son will reveal Him. He invited men and women everywhere to come unto Him, and to take upon themselves His yoke, for He said: "My yoke is easy, and my burden is light." Amplifying the statement of the Master, the Apostle Paul declared that no man speaking by the Spirit calleth Jesus accursed, and no man can say that Jesus is the Christ but by the Holy Ghost.

We affirm that the Church which we represent out in the world, this Church, is the Church of Jesus Christ. He organized it; He owns it, and it is His; and the organizations represented here to-day are the instruments through which our Father may promulgate the glorious truths of the Gospel to the nations of the earth.

I bear my testimony to you, my brethren and sisters, that I know as I know that I live that these things are true, that God lives, that Jesus Christ, His Son, is the Redeemer of the world, and that Joseph Smith was and is a prophet of the living God; and those who have been associated with him are men of God and serve as the mouthpiece of our Father unto the children of men.

A TESTIMONY OF FOUR GENERATIONS

Reference was made to the fact that some of the younger generation would deny the faith. I call to mind that we have in the Western States Mission at least one who was associated with the Prophet Joseph Smith in Nauvoo. I attended a meeting in a small town where he resides and listened to his testimony. I listened to the testimony of his son and grandson, and his great-grandson, and every one of them testified that he knew that Joseph Smith was a prophet of God. The man who had been an eye and ear witness to the power that rested upon the Prophet of the nineteenth century was no more sure of his position than the youngest man who bore his testimony, because he had received that witness from the Holy Spirit.

May God help us to appreciate our responsibility and to render service in the cause of Christ, that the world may be left without excuse in the day of judgment, I pray, in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 15, 1927

EDITORIAL

JESUS CHRIST IS JEHOVAH

THE STATUS of Jesus Christ in the antemortal world, from the period of the solemn council in heaven, in which He was chosen to be the future Saviour and Redeemer of mankind, to the time at which He was born in the flesh, is a subject of profound importance and commanding interest.

The divinity of Jesus Christ is indicated by the specific names and titles authoritatively applied to Him. According to man's judgment there may be but little importance attached to names; but in the nomenclature of God every name is a title of power or station. God is righteously zealous of the sanctity of His own name and of names given by His appointment. In the case of children of promise names have been prescribed before birth; this was true of our Lord Jesus Christ and of the Baptist, John, who was sent to prepare the way for the Christ. Names of persons have been changed by divine direction when not sufficiently definite as titles denoting the particular service to which the bearers were called, or the special blessings conferred upon them.

Jesus is the individual name of the Saviour, and as thus spelled is of Greek derivation; its Hebrew equivalent was Yehoshua, or, as we render it in English, Joshua. In the original the name was well understood as meaning Help of Jehovah, or, Saviour. Though as common an appelation as John, or Henry, or Charles, to-day, the name was nevertheless divinely prescribed as already stated. Thus unto Joseph, the espoused husband of the Virgin, the angel said:

> And thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1: 21.

Christ is a sacred title, and not an ordinary appelation or common name; it is of Greek derivation, and in meaning is identical with its Hebrew equivalent—Messiah or Messias, signifying the Anointed One.

Other titles, each possessing a definite meaning, such as Emmanuel, Saviour, Redeemer, Only Begotten Son, Lord, Son of God, Son of Man, and many more, are of scriptural occurrence. The fact of main present importance to us is that these several titles are expressive of our Lord's divine origin and Godship.

Jehovah is the English rendering of the Hebrew, Yahveh,

signifying the Self-existent One or The Eternal. This name is generally rendered in our version of the Old Testament as Lord, printed in capitals. The Hebrew, Ehyeh, signifying I Am, is related in meaning and through derivation with the term Yahveh, or Jehovah; and herein lies the significance of this name, by which the Lord revealed Himself to Moses when the latter received the commission to go into Egypt and deliver the Israelites from bondage. Moses asked of the Lord what he should say to those who would demand the name of the One who had sent him; and the Lord answered:

Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.—Exo. 3: 14.

While Moses was in Egypt the Lord further revealed Himself, saying:

I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them.—Exo. 6: 2, 3.

The central fact connoted by this name, I Am, or Jehovah, the two having essentially the same meaning, is that of existence or duration without end, and which, judged by all human standards of reckoning, could have had no beginning.

Our Lord, when once assailed with question and criticism from certain Jews who regarded their Abrahamic lineage as assurance of divine preferment, met their abusive words with the declaration:

Verily, verily, I say unto you, Before Abraham was, I am.—John 8: 58.

The significance of this saying would be more plainly expressed were the sentence punctuated and pointed as follows: Verily, verily, I say unto you, Before Abraham, was I Am, which means the same as had He said: Before Abraham, was I, Jehovah.

John, Evangelist and Apostle, positively identifies Jesus Christ with the Lord who spoke through the voice of Isaiah, and with Jehovah who spoke through Zechariah. See John 12: 40, 41, and 19: 37.

The identity of Jesus Christ with the Jehovah of the Israelites was well understood by the Nephite prophets, and the truth of their teachings was confirmed by the risen Lord, who manifested Himself unto them shortly after His ascension from the midst of the Apostles at Jerusalem. This is the record:

And it came to pass that the Lord spake unto them saying: Arise and come forth unto me, . . . that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.—Book of Mormon, 3 Nephi 11: 13, 14.

J. E. T.

TWO BIRTHDAY ANNIVERSARIES OF NOTE

President Anthony W. Ivins, First Counselor to President Heber J. Grant in the First Presidency of the Church, will celebrate the seventy-fifth anniversary of a most active, interesting and useful life on September 16th. He was born on that day at Toms River, New Jersey, U.S.A., in the year 1852, and went to Utah with his parents in 1853.

Since early boyhood President Ivins has been actively associated with the affairs of the Church, serving in numerous capacities, and ever willingly responding to the call of those directing the work of the Lord. At the early age of thirteen years he was ordained an Elder, after serving faithfully in two offices of the Aaronic Priesthood. He was a member of the expedition sent out to Arizona, New Mexico, and Mexico by President Brigham Young in 1875. He returned to that region on a mission in 1878, and again in 1882, and took charge of the affairs of the Church in Mexico in 1895. He has served in stake presidencies, stake high councils, and as General Superintendent of the Young Men's Mutual Improvement Association, besides holding many other offices in the Church and in civil affairs.

President Ivins was ordained a High Priest in 1881; ordained an Apostle of the Lord Jesus Christ and set apart as a member of the Council of the Twelve Apostles on October 6th, 1907, under the hands of President Joseph F. Smith, who then presided over the Church. He was advanced to be Second Counselor in the First Presidency on March 10th, 1921, and called to be First Counselor in the First Presidency on May 28th, 1925, by President Heber J. Grant. President Ivins shows much interest in archæological discoveries pertaining to the Book of Mormon, and to the scriptures in general. He is well known for his addresses dealing with current movements. He analyzes world conditions with critical insight, and is recognized for his integrity, sound judgment and great ability.

Elder John Wells, Second Counselor to Presiding Bishop Sylvester Q. Cannon, also celebrates the anniversary of his birth on September 16th. He was born in Carlton, Nottinghamshire, England, 1864. He was baptized into the Church of Jesus Christ of Latter-day Saints in August, 1882, and made President of the Nottingham Branch in 1885, in which capacity he laboured diligently until, with his wife and one child, he emigrated to Salt Lake City, at which place he arrived July 11th, 1889. He entered the Presiding Bishop's Office in 1890, and there served faithfully, and also held responsible ward and stake offices, until July 18th, 1918, when he was ordained a Bishop and set apart as Second Counselor to the then Presiding Bishop Charles W. Nibley. He was chosen again to that same office when Elder Sylvester Q. Cannon was made Presiding Bishop in June, 1925.

During years of faithful service Elder John Wells has seen an old system of handling tithes of money and produce replaced by the most modern methods of accounting and bookkeeping.

To President Anthony W. Ivins and Elder John Wells, whose births occurred on the same day of the year, we extend hearty congratulations and assurances of our whole-hearted cooperation and prayerful support.—RICHARD L. EVANS.

BRITISH PUBLISHER'S ACCOUNT OF UTAH VISIT

IN the *Millennial Star*, issue of July 21st, mention was made of the visit in Salt Lake City of Sir James and Lady Owen of Exeter, Devonshire. While in Utah Sir James expressed through the newspapers his appreciation for the kindness shown to Lady Owen and himself, and stated that "Mormonism" is widely misunderstood in England, but that misconceptions which the English people have held concerning the Latter-day Saints are rapidly disappearing and giving way to truthful impressions. Sir James made copious notes of his travels, and intimated that he would use them in his publications after he returned to England. This he has done, and, following a precedent established by many other truth-loving writers who have visited Utah, he has represented the "Mormon" people in an unprejudiced way, just as he found them. In the Exeter *Express and Echo* a continued account of the travels of Sir James has been appearing under the heading "A Long Trail—Being the Diary of a Journey Through North America, May-August, 1927." The August 31st and September 1st instalments devote approximately three newspaper columns to the "Mormon" people and Salt Lake City. The following excerpts are taken from this account:

Thursday, June 23rd. . . . At the hotel [Utah] we were introduced to Professor Levi Edgar Young, a nephew of Brigham Young, the great pioneer of the Mormon Faith. Mr. Young is head of the Department of Western History of the University of Utah. He is one of the First Seven Presidents of the Seventies in the Mormon Church. . . .

All the friends we have met are members of the Mormon Church, sons and daughters of the Pioneers who, driven out from New England [and east of the Missouri River] for religion's sake, rode and walked across America, with their household goods piled on ox-wagons and prairie-schooners. They brought with them fowls, and seeds, and implements of industry, and fruit trees. . . . Those were great days, and the fathers and mothers of the Mormon Church were a vigorous, independent, deeply religious folk, the true successors of the Pilgrim Fathers of Plymouth Rock. . . .

Friday, June 24th. . . . Every day at noon an organ recital is given in the Tabernacle, which hundreds of tourists attend. . . . The daily recitals are free—not even a freewill offering is invited or accepted. . . .

To show the catholicity of Brigham Young and the Mormon Church, one may add that they contributed substantially to the fund of the

church building of every denomination that settled in Salt Lake City, including the Roman Catholic Cathedral. Brigham Young also constructed the first theatre in Salt Lake City. He recognized that his people must have recreation, and there has, from the beginning, been a fine flower of culture amongst this little understood community. . . .

The basis of Mormon finance is the tithing. Every member gives one tenth of his income every month. This, of course, implies a very large revenue, which is used for the maintenance of the fabrics, the relief of sick and poor, and the development of amenities and utilities which benefit all the inhabitants of the area, Mormons and non-Mormons alike. The Mormons are a much travelled folk. . . . The Mormons we met are fully aware of the odium which still attaches to their Church owing to the traditions of polygamy. But statistics show that no more than three per cent. were ever polygamists, and for more than twenty years polygamy has been forbidden by the law of the Church as well as by the law of the State.

Returning to the city we called at the Mormon Administration Building, a magnificent pile of Utah granite and marble, and paid our respects to President A. W. Ivins, the First Counselor in the First Presidency of the Mormon Church. . . . The emoluments attached to the highest offices are negligible; most of the work is voluntary. If a man is thought to be especially fitted for certain responsibilities, he is elected to the office, and he accepts as a matter of course, even though it may involve a serious financial sacrifice of his own business or profession. . . .

We had a pleasant talk with President Ivins, who has a statesmanlike grip of affairs, and is a true friend of England.

What strikes one, particularly, is the unaffected religious outlook of the lives of these Mormons whom we have met. . . . They can be humourous, they are very human, and yet one feels instinctively that their Faith, their religion, is the very bedrock of their being. . . .

Nothing could exceed the beautiful courtesy and hospitality of the Mormons of Salt Lake City to two English travelers, whose sole claim to any attention, whatever, was that we happened to be the friends of a friend of one of their members, Mr. John Bennett.

THE LIVERPOOL CONFERENCE

THE FALL CONFERENCES of the British Mission began at Blackburn on Sunday, September 4th, with three well-attended meetings to which members and many visiting friends from Lancashire, and adjoining counties, gathered. There were also present Elders Seth W. Pixton, Ralph V. Chisholm and Richard L. Evans from Mission headquarters, President Kenneth A. Nielson of the Manchester District, and President David M. Kennedy and the Traveling Elders of the Liverpool District.

In the morning services the theme "Joseph Smith, the Latter-day Prophet" was presented in well-prepared prose and verse in an emphatic and convincing manner by the children of the various branch Sunday Schools. Apostasy from the truth and the need for a restoration of the Gospel, and for a latter-day

prophet to act as an instrument in the hands of the Almighty, were strikingly pointed out. That Joseph Smith made no claim to be giving new truths to the world, but, on the contrary, that he solemnly attested that the Gospel restored through him was the long-lost Gospel of the Kingdom to be preached to all the world as a witness, was clearly shown by the children. Several prophecies uttered by the Prophet were given, and the fulfilment thereof cited. Elder Seth W. Pixton expressed regret because of the absence from the conference of President and Sister Talmage, made necessary by duties in continental Missions. We have no new things to preach to the world, just the truths of old restored anew by revelation, stated Elder Pixton.

A report covering the activities of the District since last spring conference, read by President David M. Kennedy in the afternoon session, showed the following: During the major part of the time the Traveling Elders have been engaged in country work; duties in the branches have been left largely to the care of resident brethren holding the Priesthood, many of whom have also engaged in active missionary work, tracting and holding meetings. The missionaries have distributed 70,838 tracts, 3,393 pamphlets, 61 copies of the Book of Mormon, and 32 other books of the Church; and they have devoted 4,225 hours to tracting, engaged in 5,456 gospel conversations, called on 23,058 homes while tracting, and visited 1,359 homes of investigators while not tracting. Since March 1st, 249 hall, cottage and street meetings have been held by the Traveling Elders. Thirteen persons have been baptized since the spring conference.

President Kennedy followed the District report with an impressive discourse, putting forth the challenging question of Moses "Who is on the Lord's side?" and answering it with the words of Joshua "as for me and my house, we will serve the Lord." Elder Archie Baird declared that there is no age limit in serving the Lord, and that the youthfulness of the Prophet when the Father and the Son first appeared to him did not detract from his usefulness as the instrument in the hands of God, but was rather an asset, because he was free from the sophistry of the world. Elder Edward M. Bunker related interesting missionary experiences and bore a fervent testimony to the divinity of this latter-day work. By work and prayerful study come testimonies of the Gospel of Jesus Christ, stated Elder William Fred Forsey. Elder Zenas W. Bennett counselled all to labour diligently in spreading the gospel message while yet there is time. Elder Frank L. Koons explained that there have been many dispensations during which the Gospel has been upon the earth, but each time it has been lost because of the wickedness of men, and that the present dispensation is that spoken of as the Dispensation of the Fulness of Times. God established this Church and is guiding its destiny, averred Elder A. Faron Spackman.

The first speaker of the evening was Elder Richard L. Evans, who pointed out that in spite of being ridiculed and persecuted Joseph Smith was the means of establishing that which has been recognized as the world's most perfect and effective religious government and organization, and that it is easier to accept it as coming from God than to explain how it could have been the work of man. The world generally is worshiping an unknown God, and the Church of Jesus Christ is the only Church that teaches the true character of the God to whom we pray, Elder Douglas H. Petersen testified. Elder Jessco C. Nixon appealed to those assembled to "Keep the Homes Ties Tied" and to teach principles of truth and right-living in the home. Elder Ralph V. Chisholm declared that there is a spirit of harmony in the Church to-day that cannot be duplicated in man-made organizations. He stressed the necessity of cooperation, with apt illustration, and called upon the people to work together. He compared the Church to a great melting-pot in which peoples of all countries and classes are united for a single purpose. Elder Seth W. Pixton stressed the well-known fact that missionaries of the Church are not trained for the ministry in so-called schools of divinity, and do not claim to be preachers, but merely humble servants of the Lord. Expect persecution, he advised, because when we are no longer persecuted we may know that we are rejected of God, and accepted by the world.

A vocal duet was given by Sisters Alice and Mary Tinsley. President Kenneth A. Nielson, accompanied by Sister Emma Thompson, rendered several selections on the violin. The congregational singing was one of the inspiring features of the meetings, and was such as is characteristic of Latter-day Saint gatherings everywhere. A Priesthood meeting and a Union meeting were held during the two intermissions between the general sessions. A good account of the proceedings appeared in the *Northern Daily Telegraph*. A missionary meeting convened on Monday, September 5th.

WILLIAM FRED FORSEY, District Clerk

MANY MASTERS ON MOUNT MORIAH

ELDER S. SMITH STEVENS

THERE are throughout the world many witnesses bearing testimony of the instability of human institutions. Even the greatest man-made orders make way for others. This truth is strikingly illustrated in the history of Mount Moriah at Jerusalem.

Centuries ago God commanded Solomon to raise up a Temple unto Him on the rock summit of that Mount. The splendour of the structure that was then built has been a matter of wonder to all ages since; and perhaps its beauty could not have been equalled then; but it could be, and was, destroyed.

Later the Jews, with the permission of their conquerors, built another Temple unto God on the same site. This was a mediocre edifice, and in the opinion of the Jews did not do justice to the Nation; it was subsequently razed by Herod who built in its place a sanctuary inferior only to that of Solomon. It was against this structure that the Saviour uttered the prophecy of doom; and doom it proved to be when about two score years later the Romans laid siege to Jerusalem and destroyed the city. Strict orders were given by the Roman general that the Temple should be spared; but in the frenzy of the pillage a torch thrown by one of the soldiers started the fire that destroyed it; and thus was prophecy fulfilled, notwithstanding an emperor had decreed otherwise.

So bitter was the hatred of the Romans for the Jews that they attempted to plow up and sow with salt the whole of the surrounding land—this to efface all vestige of Judaism; but the ineffectiveness of this method was soon apparent, and so a better plan was conceived: The debris was cleared away and a pagan temple was reared to the gods of Rome where once stood the pride of Judah.

Rome was not destined to be eternally pagan, however; and about three centuries later Mount Moriah once more saw its summit uncovered and recovered—this time with a Christian edifice—Christian in name only, however.

Another three centuries passed away in comparative peace, and then again Jerusalem felt the sword, this time wielded by the Mohammedans, who proceeded to take possession of the city, installing themselves and their institutions therein; and they chose the rock summit of Mount Moriah for the sight of a mosque; for it was from that spot, so said they, that Mohammed ascended to heaven.

Part of the structure later built by the Mohammedans is included within the mosque that stands to-day, which is called "The Dome of the Rock." It is a magnificent edifice, intricate in detail, and graceful as a whole. Thousands of tourists and pilgrims visit it yearly.

The prophecies recorded in scripture point to the building by the Jews of a yet future Temple at Jerusalem. Whether or not it will stand upon Mount Moriah remains to be seen; but whatever may be its site the subject affords much cause for reflection; for a Temple to the true and living God was the first to be built at Jerusalem, and, although sanctuaries of man-made religions have since overlooked the city, another structure will finally be reared to the glory of the Lord of all.

FROM THE MISSION FIELD

Branch Conferences: Of the Barnsley Branch, Sheffield District, on September 4th. "The Concert Recitations" was the theme

treated by members of the Sunday School in the morning session. The speakers in the evening were President Cecil B. Kenner and Elders Clinton L. Mills, Fred L. Finlinson and Merlan G. Wood.

Of the Kidderminster Branch, Birmingham District, on September 4th. Members of the Sunday School ably treated the theme "Prayer" in the morning session. President Heber J. Matkin, together with Traveling Elders Alva L. Ritchie and Merrill Sandberg, and Local Elders Robert L. Dunn and William L. Gittins, gave gospel discourses.

Doings in the Districts: *Birmingham*—The Traveling Elders of the Birmingham District held a monthly report meeting on Saturday, September 3rd. All reported favorably. In the evening of September 3rd a successful farewell social was held in honour of Sister Amy G. Taylor, who has been caring for the missionary home at Handsworth for the past seven years, and has also been doing active missionary work. She is leaving soon to join her son in Salt Lake City.

Newcastle—Members of the Sunderland Branch Sunday School held their annual outing at Jesmond Dene Park on August 27th.

Nottingham—The Latter-day Saints' hall at Mansfield was the scene of a well-attended social of the Nottingham District on Saturday, August 27th. On Monday, August 29th, the Traveling Elders assembled to report the progress of missionary labours.

Ulster—A monthly report meeting was held in the Ulster District for the missionaries on September 5th at Belfast. Marked progress in every phase of missionary activity was apparent from the reports given.

DEATH

LAIRD—Brother Robert Laird, Jr., of Whifflet, Coatbridge, Scottish District, passed away on August 31st at the age of twenty-three. Funeral services were held at the family residence on September 2nd, under the direction of President William Cooke. Elders J. Ross Smith and Carl W. Buchanan, and President Cooke, were the speakers, Elder Smith dedicated the grave.

CONTENTS

Cooperate—Build Ye the Kingdom of God! 577
Testimonies by Obedience to Gospel Law 581
Editorials: Jesus Christ is Jehovah 584
Two Birthday Anniversaries of Note 586
British Publisher's Account of Utah Visit 587
The Liverpool Conference ... 588
Many Masters on Mount Moriah 590
From the Mission Field 591

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